

The

Baptist Record

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Surveys made of multi-family housing reveal that less than one percent are being touched by a Christian witness. Multi-family housing, like this apartment complex in San Juan, Puerto Rico, is increasing in popularity and desirability. (Mark Sandlin photo)

NEW VISIONS

Week of Prayer for Home Missions
March 4-11, 1984

Annie Armstrong Easter Offering
National Goal: \$29,000,000

NEW FRONTIERS

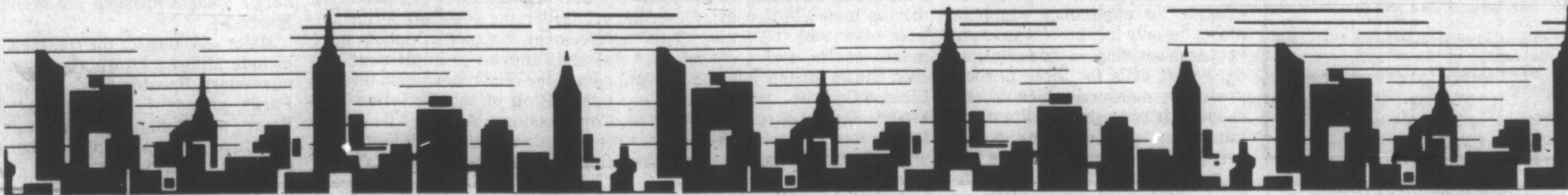
Cold Bay Baptist Church in Cold Bay, Alaska, meets in a Quonset hut built during World War II. The 200 residents of Cold Bay, located on a peninsula in the Aleutian range, are virtually isolated. The ferry only travels to the area four times a year. (Mark Sandlin photo).



According to the 1980 census, more than 103 million people in the United States, or 46 percent of our nation's population, is living in the 50 largest cities. However, in these same cities, Southern Baptists have only 17 percent of the churches and 25 percent of the church members. Detroit, pictured here, is a 1983 Mega Focus City, a plan developed by the Home Mission Board to evangelize and minister to the cities. (Karen Mitchell photo).

The number of Southern Baptists in Puerto Rico has tripled in the past year. Glenview Baptist Church in Ponce is trying to overcome an obstacle caused by growth. Students meeting for Sunday School must meet under the carport, while adults meet on the rooftop. (Mark Sandlin photo).

Reaching specialized groups of people presents a challenge to Southern Baptists. Family farms in America, like this one owned by Robert Murray of Carlisle, Ark., face arduous farm routines, long work days, and hard economic times. (David Bell photo).



Editorials..... by don mcgregor

Private tuition from taxes

It seems that somewhere President Reagan lost his way in the church-state maze. During his state of the union message before Congress recently he again brought up the proposal of tuition tax credits.

Perhaps it sounds like a noble idea for the government to help those families with children in private schools to pay the higher tuition rates by allowing them not to pay a sizeable portion of their tax liability. What is never discussed as this idea is promoted is that it means that every taxpayer in the country would be helping to pay the tuition for those children, collectively, and individually. That would mean that Methodists, Catholics, Mormons, Jehovah's Witnesses, the unchurched, those who have already sent their children to private schools without that sort of aid, those who sent their children to public schools because they couldn't afford the private school tuition without that aid, and those who object to the idea would be helping to pay the tuition. The President said it is unfair for families with children in private schools to pay taxes for public schools and tuition for private schools. It is certainly no less unfair to ask all of these people to help pay it.

One might say that the tuition tax credits would not come from taxes but instead would not be paid in taxes. The fact is, however, that the amount not paid in taxes would amount to billions of dollars; and either some governmental services would have to be cut accordingly; money would have to be shifted that was designated for something else, resulting in the same thing; or taxes would have to be raised to make up the difference.

This is in no wise a statement in opposition to private schools. Those families that desire to do so should feel free to send their children to private school. They should bear the cost themselves, however, and not expect the rest of the nation to help them.

Then the President said that if the sessions of Congress could be opened every day by prayer, the school children of America should be able to open their school sessions every day by voluntary prayer. I agree, but I am not sure that my idea of voluntary agrees with his. When he proposed this same thing once before it was determined that it was his contention that someone would have to write the prayers for the children. To establish a time for them to pray and to tell them how to pray is hardly voluntary.

In Congress the members themselves determine who is to do the praying by vote, and they can stop it anytime they want to. If they don't agree with what is going on, they don't have to show up until it's over.

What is being talked about in

school is a structured part of the day. It has been said that those who don't agree can leave, but there is a big difference between not showing up until it is over and leaving before it starts.

I am all for public school children being able to gather on their own without supervision for a prayer time on the school grounds before school starts or at any other time of the day when there are no other responsibilities. And I believe that those courts that have ruled against this have been in error.

If the school administration determines that there is to be a prayer time each day, however, the student would have no voice in it. He wouldn't have started it, he wouldn't have a voice in who was to pray, he wouldn't be able to influence an end to it, and he would be looked upon with some amount of disdain if he left the room before it started. That is not voluntary.

And that is one of the big reasons why we have private schools.

Issue analysis

Drunk driving commission reports

By Ronald D. Sisk

Two years of increasing public attention and heightening societal outrage have made drunk driving an issue ripe for public solution. Twenty-five thousand deaths and hundreds of thousands of injuries a year have at last brought home to the American people the necessity of doing something about drunk driving. Now the final report of the Presidential Commission on Drunk Driving provides a framework within which a solution can be constructed.

It will not be easy. The report calls for sweeping reforms in six areas of public interaction with those who drink and drive. Yet almost without exception the Commission's recommendations can and should be supported by Southern Baptists. Here is a summary of the report's most important elements:

Prevention. Broad efforts should be made to increase public awareness of problems associated with drinking and driving. Both the dangers associated with alcohol use and the facts concerning legal penalties for drunk driving should be highlighted. Special attention should be paid to youth education. Special responsibility for education should rest on those who make and sell alcohol and automobiles.

Southern Baptists, of course, will educate for abstinence which remains the only fool-proof way to prevent drunk driving. At the same time, the report calls for three primary prevention measures which deserve support. It recommends a national minimum legal drinking age of twenty-one. The commissioners urge

"dram shop" laws in every state which make the person who serves liquor to a drunk liable for personal and property damage the drunk causes. They also call for long overdue "open container" laws prohibiting any occupant of a motor vehicle from having an open alcohol can or bottle.

Local community focus. Efforts to create a new public ethic concerning drunk driving should focus on the local community. The print and broadcast media, educational institutions, and churches should make alcohol education a regular part of their efforts. All responsible units of society should work together to communicate the message that drunk driving is irresponsible, dangerous, and unacceptable. Only a fundamental change in public attitudes will ultimately control the problem.

A systems approach. Because efforts to control drunk driving involve so many different agencies of government, they should be coordinated at both the state and national levels. At the national level, efforts will be overseen by an ongoing, privately-funded commission operating under the National Safety Council. Every state should have its own anti-drunk driving umbrella agency to coordinate efforts of the police departments, courts, and licensing agencies. States should join the Driver License Compact, which shares ticketing information, and the National Driver Register, which keeps track of revoked and suspended licenses.



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About It." The guide helps individuals and local churches get involved in opposing drunk driving.

Funding. Finally, the report recommends that all of these programs be funded by state and local legislation designating offender fines and fees to cover the cost. The report does not recommend a general increase in alcohol taxes, although there is good reason for Baptists to support such an increase.

All the above add up to a comprehensive framework for a societal attack on drunk driving. The Presidential Commission has done the hard work of providing recommendations for basic standards. What remains is for concerned citizens, including Southern Baptists, to stop drunk driving by working with other concerned citizens to put these recommendations into practice.

Ronald D. Sisk is director of program development for the Christian Life Commission of the Southern Baptist Convention.

"Mission: Price?"

FORT WORTH, Texas—"Mission: What Price?" is the theme that will be addressed at Southwestern Seminary's student missions conference March 2-4.

Major speakers for the conference include Mildred McWhorter, home missionary, Houston, Tex.; R. Keith Parks, president, Foreign Mission Board; and William M. Pinson Jr., executive director, Baptist General Convention of Texas.

Men's Rally theme is Strengthening Families

The Baptist Men's Rally this year will take place on March 23 at Parkway Church, Jackson. A banquet will be held at 5:30 p.m. in the Activities Center and the evening service will begin at 7 in the sanctuary, on the theme, "Strengthening Families."

John Sullivan, first vice president of the Southern Baptist Convention and pastor of Broadmoor Church, Shreveport, La., will be guest speaker for the service in the sanctuary. The Rester Family, musical group from Pearl, will sing.

John Laughlin (Big John, the Cajun), minister of music and senior adults at First Church, Meridian, and humorist, has been selected as keynote speaker for the banquet. The Washboard Band, a group of women from Morrison Heights Church, Clin-

Acadia Baptist Academy, Louisiana College, and New Orleans Seminary, and has done further study at the University of N. London, in England.

The Ladies' Washboard Band is part of the activities ministry of Morrison Heights Church, Clinton, and is directed by Jan Cossitt, director of activities and youth. The repertoire consists of such numbers as "Just Because," "Grandma's Feather Bed," and "Ya'll Come." Jan Cossitt as master of ceremonies intersperses jokes and humorous stories between the vocal numbers.

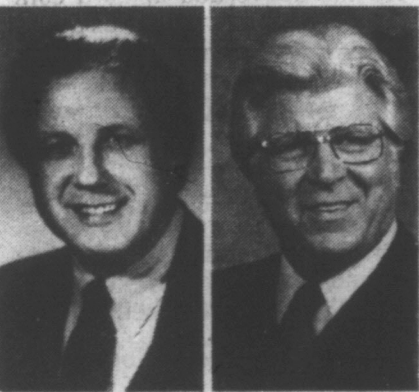
The Resters, Gene, Von, and Ron, as a family musical group, sing at civic events, at revivals, homecomings, banquets, and other religious functions.



Washboard Band



The Resters



Sullivan

Laughlin

ton, will present musical selections. Banquet tickets are \$5.

Deadline for registration and ticket orders for the banquet is Tuesday, March 20. Names, addresses, church and association names, plus money for tickets should be mailed to the Brotherhood Department, Mississippi Baptist Convention Board, Box 530, Jackson, MS 39205.

Sullivan was born in West Virginia. He has a B.A. degree from Grand Canyon Baptist College, Phoenix, Ariz., and doctor of ministry degree from Southwestern Seminary.

Laughlin was reared in south Louisiana. He was graduated from

The Baptist Record

June 12-14

SBC program features emphasis on revival

KANSAS CITY (BP)—Spiritual renewal and "real revival for the people of God" will be emphasized during the three-day annual meeting of the Southern Baptist Convention June 12-14.

Fred H. Wolfe, pastor of Cottage Hill Baptist Church of Mobile, Ala., and chairman of the order of business committee for the 1984 meeting, said the seven-member committee selected a revival verse from Second Chronicles as the theme of the meeting.

"We came together thinking that some of our themes of the past have been on reaching out and reaching the world with the gospel. That certainly is our basic goal, but we feel if we are to reach the goal and to accomplish the purposes of Bold Mis-

sion Thrust, there must be a spiritual awakening and a real revival for the people of God," he said.

"We choose a revival verse, praying that the convention will be given new life and new power so Bold Mission Thrust can become a reality," he added. Bold Mission Thrust is the denomination's plan to present the gospel of Jesus Christ to every person in the world by the year 2000 AD.

He added the committee believes "real unity in our denomination will come out of God doing a new and deeper work spiritually in the lives of those of us who are his children."

The theme of revival will be carried through in five theme interpretation messages by Lewis Drummond, Billy Graham Professor of Evangelism at Southern Baptist

Theological Seminary in Louisville, Ky.

"He is a real authority on the history of revival and spiritual awakening in our denomination," Wolfe said. "We have asked to use the theme of II Chronicles 7:14, 'If my people . . . I will . . . speak to us on revival.'"

Wolfe said another highlight will be ceremonies launching American Christian Television System (ACTS) and Baptist TelNet, two new telecommunications efforts of Southern Baptists.

"We believe it (the launch) will be a historic occasion. We will look back on this as one of the greatest things we have ever done to reach our nation for Christ and to strengthen our churches," he said.

ACTS, designed as a television network to present alternative broadcasting, is an effort of the SBC Radio and Television Commission in Fort Worth, Texas. Baptist TelNet, a program of the Baptist Sunday School Board in Nashville, Tenn., is a plan to provide teaching and training programs to churches via satellite transmission.

Wolfe said another highlight of the program will be a Thursday night emphasis on laymen, featuring addresses by James (Jeff) Jeffries, a well-known athlete now a financial developer in Overland Park, Kan., and Zig Ziglar, a motivational speaker and author who is a member of First Church, Dallas.

"We are concerned about the development of laymen in the convention, so we have set up Thursday night as laymen's night. We hope to involve laypeople from the Kansas City area in the program," Wolfe said.

Among the business items Wolfe pointed to as highlights is the election of a president to succeed James T. Draper Jr., pastor of First Church, Euless, Texas, who has served his allowed two one-year terms. Other items include reports from the 20 agencies or institutions of the 14-million member SBC, a report from a special committee studying seating of messengers from Canadian Southern Baptist churches, and adoption of a record budget.

"We have tried to allow plenty of time for conducting of convention business," Wolfe said, noting the convention is not only planned for inspiration, but also to conduct the business of the nation's largest non-Catholic denomination.

"We feel we have a balanced program. We are very excited about it," Wolfe said.

Canada study committee begins draft of report

By Dan Martin

DALLAS (BP)—Members of the Southern Baptist Convention Study Committee on Canada discussed the ramifications of seating messengers from churches in Canada during their third meeting Friday (Feb. 10).

The 21-member committee was appointed following the 1983 annual meeting of the SBC to study the issue of amending the SBC Constitution to include Canada in the territory of the 14.3 million member denomination.

The February session was "just for the committee members, to discuss where we are and what we want to do," said Fred Roach, chairman.

"There is a need for further discussion," Roach, a Dallas homebuilder, told committee members. "I want everybody to have ample time to say whatever they want to say before we even begin to look at anything that looks like a final report."

Roach told Baptist Press the meeting was planned as a work session after some committee members—particularly representatives from the Northwest Baptist Convention—expressed concern there had been no time for discussion in the previous sessions.

Following the second meeting, Roach asked R. Keith Parks, president of the Foreign Mission Board, and William G. Tanner, president of

the Home Mission Board, and members of their staffs to prepare a proposed recommendation, which would then be considered by the committee in a series of regional meetings.

The report, drafted in mid-January by Parks and Tanner, along with Gerald Palmer, HMB Vice president of the missions section, and William R. O'Brien, executive vice president of the FMB, suggested a plan aimed at "establishing and strengthening Baptist churches in Canada with the long range objective of establishing an effective and evangelistic Canadian Baptist organization."

The draft was presented to members of the committee during meetings in Atlanta and Dallas, where it was approved with some editing. Representatives of the Northwest Baptist Convention, however, did not approve the draft and asked for further discussion.

During the meeting, several committee members admitted "some fuzziness" on the ramifications of amending the SBC constitution to include Canada as part of the territory of the denomination. Currently, the constitution limits membership to churches in the United States and its territories.

Roach told Baptist Press the question is not simply whether to seat Canadian churches, but to study the

ramifications of such a move.

"The whole idea of referral is that there are many unique things to be considered," he said. "The messengers were not ready to consider the ramifications. We are studying the ramifications."

While committee members appeared about equally divided between those who favor seating messengers from Canada and those who are either opposed or ambivalent, Roach said the committee is moving toward a "negotiated position" which will assist Canadian churches but not seat messengers.

The only vote the committee took during the meeting was on a motion by Gerald Stow, pastor of First Baptist Church of Cookeville, Tenn., representing the HMB, that the committee "develop a proposal paper that will express a negotiated response to the Canadian question. Such a paper would address the major issues as outlined by the committee and set forth the procedures for carrying out the same."

The motion passed without dissenting vote.

The study committee will meet again in Nashville Feb. 23-24 to consider the report.

(Dan Martin is Baptist Press news editor.)

Religious wars

Stimulant or sedative?

By Charles J. Hanley
Associated Press

KANSAS CITY (EP)—Marx called it "the opiate of the people." But religion today is more stimulant than sedative in much of the strife troubling the world.

Moslem against Christian, Catholic against Protestant, Hindu against Buddhist—the cross and crescent fly once again among the emblems of battle. Sectarian conflict bloodies Belfast's alleyways, Beirut's streets, Sri Lanka's village lanes. Many of these confrontations, such as those in Lebanon and Northern Ireland, may be better described as ideological, ethnic or class struggles, not religious. But religion helps shape and nurture them, long ago by creating an "us-against-them" social system, today by feeding the fears and prejudices against non-believers.

Moorhead Kennedy, executive director of New York's Council for International Understanding, says religion is an underlying—and underestimated—element behind much of the world's violence. Kennedy, a retired U.S. Foreign Service officer who is a longtime student of Islam, has firsthand knowledge of religion's political power. He was one of those held hostage for 444 days by Islamic militants at the Tehran embassy.

Even when religion is not on the front line, it can affect the conflict: Because they believe in reincarnation, Lebanon's tough Druse militiamen are fearless in the face of death; Iran's Shiite Moslems embrace the idea of dying in battle, a martyrdom that guarantees entrance to heaven; India's Sikh terrorists are inheritors of a religion that glorifies the martial spirit, much as the Shinto creed inspired pre-World War II militarism in Japan.

The swift pace of modernization and Westernization in the late 20th century is stirring the soul of religious militancy, Kennedy said. "In the Third World, one result of the penetration by the West is the likelihood of a religious reaction, because people won't take too much change," he said in an interview.

Edward Said, a Palestinian-born Columbia University professor and leading American interpreter of Mideast culture, finds such an anti-West reaction behind Lebanon's sectarian agonies. "The Maronites in Lebanon see themselves as the representatives of Christianity, Europe, the West—as opposed to the others, who are Arab, Islamic," he said.

Kennedy said: "We've never really gotten over the Crusades."

Here is a capsulized look at religion and conflict around the globe:

LEBANON—For centuries a mountain refuge for persecuted sects, Lebanon today is an ecumenical slaughterhouse. Despite an overlay of superpower rivalry, the basic struggle still echoes the Crusader era—a clash between dominant "Western" Christians and poorer "Eastern" Moslem. At least 17 recognized religious communities

crowd this tiny land of 3.5 million people. They include about 1 million Shiite Moslems, almost as many Sunni Moslems, 200,000 members of the Islamic-descended Druse sect, and 1.4 million Christians, mostly members of the Maronite sect.

The legacy is bloody and old. A century ago, tradition says, 20,000 Christians were massacred by Druse in the Chouf Mountains. More recently—in the period from the 1975-76 civil war to the aftermath of the 1982 Israeli invasion—probably 70,000 Lebanese have been killed.

Druse and Moslem groups, regarding themselves as a downtrodden majority, formed a largely leftist camp and allied themselves with socialist, Moslem and Soviet-supported Syria. The right-wing Christians turned to the United States. American Marines landed in Beirut in two crises, in 1958 and 1982, to help prop up Christian-led governments.

Afghanistan—When rebel tribesmen banded together in 1979 they called themselves "Teiman Atahad-Islami"—"Those who have sworn to fight for Islam." To the tribesmen, their Moslem fundamentalist struggle against Afghanistan's Marxist government and Soviet troops is a "jihad," a holy war, against godless communism and Western-style modernization. Traditional religious elders lead two major rebel groups.

Arabs-Israelis—Five major wars, tens of thousands of dead, international tensions stretching over decades—all have grown from the clash of two peoples, Arab and Jew, over a strip of land each regards as his birthright.

In some respects, the conflict is ethnic, economic, and ideological, but the religious element is ever-present. Those who govern Israel cite biblical "title" when they lay Jewish claim to the Arab-populated West Bank of the Jordan River. And generations of Arab leaders have summoned their people to a "jihad" to "liberate" Moslem shrines under Israeli control.

Iran-Iraq—"This is not a conventional war," Iranian ground forces commander Col. Sayyed Shirazi has said. "It is a war of faith."

Iran's border conflict with Iraq is the world's bloodiest war—unconfirmed U.S. reports say at least 175,000 people have been killed in three years—and is probably the most "religious." It mirrors the historic schism between the austere Shiite sect of Iran's Persians and the more pragmatic Sunni sect of most Arabs.

THE PHILIPPINES—The traditional Moslem credo divides the world into the "Land of Islam" and the "Land of War." The farthest frontier of the "Land of War" today lies in the jungles of Mindanao and the Sulu Islands, in the southern

Philippines. Separatist guerrillas among that region's 2.5 million Moslems have been fighting to end domination and encroachment by the Philippines' Roman Catholic majority of 42 million.

NORTHERN IRELAND—The guerrilla Irish Republican Army, overwhelmingly Roman Catholic, is waging underground war to remove Northern Ireland—Protestant population 1 million, Catholics 500,000—from the United Kingdom and to unite it with the largely Catholic Irish Republic to the south.

Though usually identified as a "Catholic vs. Protestant" conflict, Northern Ireland's troubles have many dimensions. It is a nationalist struggle, a campaign against anti-Catholic economic discrimination and for civil rights, a revolution by IRA Marxists, a battle against terrorism of both sides.

The sectarian streak is unmistakable, however. Old religious fears always loom near at hand, especially among the Protestants, who worry that a "Papist" takeover of all Ireland would threaten their rights to divorce and contraception, would undermine Protestant education, and might even jeopardize their community's future.

INDIA—A teeming patchwork of humanity, India cannot escape religious friction and fire. In the eastern state of Assam, more than 3,200 persons were killed this year in clashes between Hindu natives and Moslem immigrants from nearby Bangladesh.

Another religious conflict tears at India's heartland. Militants among Punjab state's turbaned Sikhs, a sect that rejects Hindu polytheism, demand more religious and political autonomy, including an independent, Vatican-like status for their holy city of Amritsar. More than 200 persons have been killed since 1980, including Hindu priests hacked to death in their temples.

SRI LANKA—A thousand years of animosity between this island's two ethnic-religious groups—the majority Buddhist Sinhalese and the minority Hindu Tamils—boils over regularly in communal warfare. Last July almost 400 persons, mostly Tamils, were killed in rioting that erupted after Tamil separatists ambushed an army patrol.

ELSEWHERE—Religion sharpens the contrasts—and deepens the hatreds—between warring factions in Ethiopia, where mostly Moslem secessionists fight a Christian-Marxist central government; Chad, where a split between the Moslem north and southern tribal blacks sparked seemingly endless civil war 17 years ago; Cyprus, where an uneasy truce line separates Greek Orthodox from Turkish Moslems; and Syria, where the minority Alawite Moslem leadership crushed an uprising last year by fundamentalist Sunni Moslems.

NBC special offers rare look at China

FORT WORTH, Texas (BP)—A rare look at the people of China and their newfound openness to western culture is captured in the NBC-TV special "China: Other Voices," Feb. 26.

The one-hour documentary, produced by NBC in cooperation with the Southern Baptist Radio and Television Commission (RTVC), recounts the recent Chinese tour by the Centurymen, a 100-voice male chorus sponsored by the RTVC.

The Centurymen spent 13 days in China late last year, performing with the leading music organizations of that country. The chorus made Chinese history Nov. 5, becoming the first group from outside the People's Republic of China to perform in the Radio Peking Music Hall. The concert was later broadcast by the Chinese in other communist countries.

The Centurymen also were honored at a banquet in the Great Hall of the People, usually reserved for entertaining heads of state. Located in the capital of Peking, the Great Hall

is the meeting place for the Congress of the People of the Republic of China. The documentary records these events as well as the Centurymen's personal exchanges with the Chinese people on the streets of Peking, Shanghai and Hangzhou. In Hangzhou the group worshipped at the Drumtower Church, an active Protestant evangelical congregation of the Three Self Movement, the officially registered and allowed movement of Christian churches in China.

The Centurymen performed with the Shanghai Philharmonic Society, Shanghai Music Conservatory, Philharmonic Society of Beijing (Peking) and Central Conservatory of Music in Peking. The cultural exchange tour of the Centurymen was sponsored by the radio and television community and music community of China through Shanghai television and China Travel Service.

NBC is offering the network special to its affiliate stations at 1 p.m. (EST) Feb. 26. Dates and times of local broadcast of the program may vary.

Church related vocations is topic of sessions for youths

Young people interested in exploring and responding to God's call to a church-related occupation are invited to a conference in Jackson, March 9-10.

The conference is called "God's Call: My Response," and will take place at Colonial Heights Baptist Church. It is sponsored by the Church Administration-Pastoral Ministries Department of the Mississippi Baptist Convention Board, Leon Emery, director.

The meeting is open to youth in 9th-12th grades. They will hear about the preparation necessary for the various areas of ministry and what the ministries themselves involve.

Ministries to be discussed include student ministries, music, missionary service, education, recreation, pastoral, and specialties.

Messages will be given by Chester Swor, lecturer from Jackson, and Earl Kelly, executive secretary-treasurer of the MBCB.

The conference begins Mar. 9 at 7 p.m. and dismisses the next day at 3 p.m.

Deadline for registration is March 1. Please send names and ages of youths attending along with \$5 per person to cover the cost of lunch and materials to Leon Emery, Box 530, Jackson, Miss., 39205.

FACULTY ANNOUNCEMENT Wayland Baptist University

POSITION: Instructor or Assistant Professor of Speech and Drama. Nine-month appointment, with possible summers.

QUALIFICATIONS: M.A. or M.F.A. in design and technical theatre required.

DUTIES: Teach courses in scene, light, costume design and makeup. Technical director duties include design and execution or supervision of all production designs and the technical supervision of two theatre facilities.

SALARY: Competitive, depending upon experience and qualifications.

CLOSING DATE: May 1, 1984.

APPOINTMENT DATE: Fall 1984.

THE UNIVERSITY: Wayland Baptist University is an innovative Christian institution with approximately 1,800 students and is located in a city of 25,000 people on the High Plains, south of Amarillo and north of Lubbock. Degrees are granted on the associate, bachelor's and master's levels.

TO APPLY: Send vita, transcripts, and other papers to:

Dr. John Mitchell
Theatre Search Committee
Wayland Baptist University #344
1900 W. 7th
Plainview, TX 79072-6998

Wayland Baptist University is an equal opportunity/affirmative action employer.

Thursday, February 23, 1984

Faces And Places

by anne washburn mcwilliams

"Express your love" Month

February is "Express Your Love" Month, reported the bulletin of Druid Hills Baptist Church in Atlanta, based on I John 4:11—"If God so loves us, we ought also to love one another." Every home of the church was to be visited this month by staff, deacons, or other Sunday School members. For me, too, this has been a month for expressing love.

Feb. 2—Groundhog Day. And I'm sure any groundhogs in Pascagoula saw their shadows this morning. From the second-floor deck at 4008 South Shore Avenue, I could get a circular view as the sun came up, softly yellow in a pale sky, and I felt as if I were looking through a fish-eye camera lens. At one side of the half circle stood smoke stacks of industry; at the other side rose a row of new condominiums; in the center, a few hundred yards beyond the back yard and its adjoining bayou, shone the open water of the Mississippi Sound. Directly below me, Leila Mae was feeding ducks on the bayou. She came back inside and called, "Breakfast is ready!" And what a breakfast! Ham, eggs, orange juice, plum jelly and fig preserves with hot homemade biscuits.

Two people I especially love and appreciate are Dr. Allen Webb and his wife, Leila Mae. He was my and W.D.'s pastor for ten years (1961-71) at Daniel Memorial Church in Jackson and she was a fellow member of the women's missionary group called the Jane McRae Circle. For the past few years I've been watching with admiration the good job he has been doing as director of missions in Jackson County Association. For Feb. 1, he had lined up three interviews for me in Pascagoula. Between a couple of them, he and Leila Mae took W.D. and me out for a good seafood dinner, and invited us to spend the night at their house. So here we are, feeling as if we are on vacation by the sea! Over one bed is a painting by Mike Hataway, of the house they lived in, on Cooper Road in Jackson. In the den are pictures of their children, Ann, Jim, and Ron, and six grandchildren. Dr. Webb, who grew up in Itta Bena, pointed out the fruit trees he has planted in his back yard. "I'm still a country boy at heart," he said. Leila Mae used to teach school and now, along with others at First Church, Pascagoula, and other Jackson Countians, she is teaching English to internationals. Now, she said, she is teaching a young Chinese man who works at the House of Chin Restaurant.

Feb. 4—This has been Love Your Pets Day. It was warm and sunny, so W.D. and I raked leaves, with robins and squirrels hopping and running all about us. Cold weather is predicted for tomorrow, so I piled bags of leaves all around and on top of Brownie's dog house, and it looks like a cave. He should stay warm now.

Feb. 5—(Love the Senior Adults Day??) Mrs. Eleanor Smith, retired, went with me to Ackerman to see J. B. Smith, retired pastor, age 83, and Mrs. Smith. Way back when Eleanor was working in the Baptist Record office, Brother J. B. would stop by to chat with us. (She and he are both Smiths, but not related). She said she remembered when his son, Jimmy, came for a Baptist Building visit at age 12. Jimmy (James) is pastor now at Hollandale. Since J. B. is a natural born storyteller, I've been wanting to hear him do some reminiscing. That he did—while his wife fed us homemade bread and homemade butter (ummmmm!). I'll be doing a story about him later this year.

Feb. 11—What could be more expressive of love than a wedding with red dresses and a Valentine motif? Chuck Bingham married Pam Kinsley at Alta Woods Church, Jackson, at high noon. (Chuck is son of Betty and Charlie Bingham. My good friend, Betty, was working in the Baptist Building when I came nearly 31 years ago—and still is, though she took a brief break or so along the way.) Grace Lovelace and Annie Kate Bryant, both of Clinton, went with me to the wedding.

Feb. 14—When I got home from work I found on the table two red roses and a heart-shaped box of candy from my one and only husband! And a giant Valentine with just the words I most wanted to hear—"I love you."

Feb. 16—Love Eudora Welty Day. I stood in line, with 500 others, for an hour at the Old Capitol, waiting for Miss Welty's autograph in her new book, *One Writer's Beginnings*. She expressed love for her readers by graciously signing and signing and signing, while smiling through what had to be sheer exhaustion, and I treasure that signature. (*The Optimist's Daughter* is my favorite of her works.)

Feb. 19—A four-day revival began at Morrison Heights Church, with Leonard Sanderson as evangelist and Lonnie Stewart leading the singing. Tonight as I watched the baptismal service, I thought on the depth of the words, "God is love. . . . We love him, because he first loved us."

—Off the Record—

When two egotists meet, it's a case of an I for an I.

The warden of a prison sent a note around to inmates asking for suggestions on the kind of party they'd recommend to celebrate his 25th anniversary. The prisoners all had the same idea—Open House.

She: "It's only six o'clock. I told you to come after dinner."
He: "That's what I came after."

Need for puppets

Editor:

I would like to express to the readers of the *Record* a need that our school has.

Clarksdale Baptist Church School has begun a puppet ministry that has been very successful in using the talents of our junior high students. However, our school is in need of puppets; and we would like to ask for the help of churches that might have puppets available which are not being used and that they would be willing to donate to this ministry.

We will be glad to pay the cost of shipping to our school. The school phone number is (601) 624-6514; or you may write Clarksdale Baptist Church School, P. O. Box 246, Clarksdale, MS 38614.

Thank you very much
Clarksdale Baptist School
Mark Wofford, Principal

The Word gives life

Editor:

I notice that most people who write "the Bible is very plain" about a certain issue usually show a great deal of expertise in the art of prooftexting. While I do agree that we should have some firm convictions about what we believe the Bible teaches, this seems to be one of the most common methods of using the Bible as a personal weapon. While it is the "sword of the Spirit," should we not be certain that the Spirit dictates its interpretation and use? Was the "Word of God" not sent to give life instead of taking it? Interpretation of the Bible is a serious undertaking and hardly one that can be done adequately with questionable motives or simple methods. It deserves our best efforts and motives and requires the guidance of the Holy Spirit. After all, do we not say that he wrote it?

Dudley M. Waddle, pastor
Bradford Chapel Baptist Church
Gore Springs

No. 1 killer

Editor:

The latest products, flour, cake mixes, etc. are being taken off the shelves of our markets for the reason they contain an ingredient that is dangerous (like Tylenol was), maybe could be fatal. I am so very glad they discovered this in time.

But I hope soon the scales may be removed from their eyes and see that the number 1 killer of self and others is (alcohol) whiskey. Oh, I know no one makes anyone drink, neither do they make you take Tylenol and eat cakes and muffins; but we do it, and we are protected when they detect it. Great!

I believe in the sight of God it is a sin for whiskey to be sold when we and our officials know the harm it can cause. 'Lead us not into temptation; but how pretty the whiskey bottles look on the shelves in the store that sits just as near the highway as possible.

Some people aren't as strong as others; and let's not condemn the

Letters to the Editor

drunk until we have walked in his moccasins, until we know his or her problems, physical or emotional. Let's show some compassion for him and his loved ones.

I do not condone drinking. I hate everything it represents; and why in the name of God can it be allowed to flow so freely, cause so much sorrow? Yet the guys who sell it could care less if the drunk they have just sold it to goes 50 feet away from their place and gets killed or kills someone. Is that justice?

I know about whiskey, and how sad it is to see someone dear to you under the influence of the poison it contains, their mind affected, their eyes, and their attitude. Oh, what it causes. Yet nothing is done, only allow more places to open. It's causing more sorrow to young and old than anything else can ever cause. Fights, shootings, rapes, and homes broken have been results of whiskey. But let's let it flow—pick up the poor, sick, weak person who causes this, and let the people in their little cozy places sell it, get rich, and care less for their victim. They are the ones who kill.

Name withheld
by editor

Annuity phone number

Editor:

The Annuity Board, for the convenience of its constituents, decided to eliminate the various numbers on the toll free WATS lines and to use only one number. Planning for this has been going on for more than a year.

Publicity was mailed in December and January to members about the change in numbers and ads were placed in the state Baptist papers. However, Southwestern Bell did not make the change on Jan. 1 as planned and members have been confused about why they cannot reach the Annuity Board on this new line.

We have waited to send a notice about this to you because Bell keeps assuring us that the problem will be fixed momentarily.

Let me assure you that we are working on the problem and pushing for an immediate resolution. Until the problem is resolved, members can reach the Annuity Board on the old toll free numbers (1-800-527-9010 or 1-800-527-9003). Texas residents can get through at 1-800-442-7053. Will you please relay this information to your readers. As soon as the new number is available for use, I will write you again.

Thank you for all you do to make our job at the Annuity Board easier.

Darold H. Morgan
President
SBC Annuity Board

Ambassador to the Vatican

Editor:

Without pursuing the possibilities of the origin of Baptists, I would respond to the letter to the editor from Alvis K. Cooper in a recent *Baptist Record*.

First, I am surprised at any Christian person, particularly a Baptist

preacher, publicly stating "outrage" with the President of the United States. In reading Jeremiah chapter 26 I find that we as free citizens living in a democracy sometimes take our freedom too far in stating our views and criticizing our leaders, especially, in view of our Lord's position concerning the captives in Babylon when he commanded them to seek peace with their captors and to be good citizens in this strange land.

I certainly do not win all the votes I cast; however, after the election I shall continue to support to the best of my ability the victor. This is not to say I do not disagree, disapprove, or in cases, get disgusted with a public official. We all fall short!

The seemingly important issue to Rev. Cooper was not that the President may possibly be following "divine guidance," nor was he offering support in prayer that God's will be done; but rather the issue seemed to be that, of all things, the Republican Party was to be held liable!

Forgive me, but I will not as a for real, live, and breathing Republican accept any glory, blame, nor admiration for the President's decision. I will support it, pray for Mr. Reagan and his decision, and hope it may help bring peace to areas where the Catholic Church has influence.

If Protestants take issue with this, I wonder if it is because we are insecure in our faith and beliefs, thinking another group may "get ahead" of us, or are we just narrow minded enough to think we have exclusive (right from wrong) awareness.

John W. Bowlin
Member Hickory Flat Baptist Church
Member State Executive Committee
Mississippi Republican Party

Not to defend Bro. Cooper, particularly, but a great many Southern Baptists and other Protestants feel very strongly about the principle of the separation of church and state and the obvious violation of the principle that would be represented by establishing diplomatic relations with the Vatican. It has been determined by past experience that it takes determined effort to undo such action as naming an ambassador to the Vatican, and that may account for Bro. Cooper's rhetoric. We do appreciate very much, however, your comments from the other side of that issue.—Editor.

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Southern Baptist Convention

**Roe Bartle Hall
Kansas City, Mo.**

June 12-14, 1984

Theme: "If my people . . . I will. . . ." (II Chronicles 7:14)

Tuesday Morning, June 12, 1984

- 9:00 Music for Inspiration—Choir, First Baptist Church, Euless, Texas
9:30 Call to Order
Congregational Singing—Bob Woolley, music secretary, Missouri Baptist Convention, Jefferson City, Mo.
Prayer
9:40 Registration Report and Constitution of Convention—Lee Porter, registration secretary; design editor, Sunday school department, Sunday School Board, Nashville, Tenn.
Committee on Order of Business—Fred H. Wolfe, chairman; pastor, Cottage Hill Baptist Church, Mobile, Ala.
9:50 Welcome—Rheubin L. South, executive director, Missouri Baptist Convention, Jefferson City, Mo.
9:55 Response—Dan H. Kong, executive secretary, Hawaii Baptist Convention, Honolulu
10:00 Theme Interpretation—Lewis Drummond, Billy Graham Professor of Evangelism, Southern Baptist Theological Seminary, Louisville, Ky.
10:15 Announcement of Committee on Committees—Resolutions and Tellers
10:20 Executive Committee Report (Part 1)—Harold C. Bennett, executive secretary-treasurer, Nashville, Tenn.
10:55 Presentation of Gavels
Introduction of Business and Resolutions
11:25 Congregational Singing—Bob Woolley, Jefferson City, Mo.
11:30 Music—Choir, First Baptist Church, Euless, Texas
11:35 President's Address—James T. Draper Jr., pastor, First Baptist Church, Euless, Texas
12:00 Benediction

Tuesday Afternoon, June 12, 1984

- 1:30 Evangelistic Singers
2:30 Congregational Singing—Doyal Spence, minister of music, First Baptist Church, Roanoke, Va.
Prayer—David Walker, pastor, First Baptist Church, San Antonio, Texas
2:40 Theme Interpretation—Lewis Drummond, Louisville, Ky.
2:55 Messenger Information Survey—Martin B. Bradley, recording secretary; manager, research services department, Sunday School Board, Nashville, Tenn.
3:00 Election of Officers (First)
3:20 Introduction of Business and Resolutions
3:30 Congregational Singing—Doyal Spence, Roanoke, Va.
3:35 Executive Committee Report (Part 2)—Harold C. Bennett, Nashville, Tenn.
4:00 Sunday School Board Report—Lloyd Elder, president, Nashville, Tenn.
4:30 Business
Election of Officers (Second)
Committee on Committees Report
Committee on Boards Report
Miscellaneous Business
5:15 Benediction—Albert A. Peverall Jr., pastor, Tabernacle Baptist Church, Salem, Va.

Tuesday Evening, June 12, 1984

- 6:30 Music for Inspiration—Centurymen
7:00 Congregational Singing—William J. Reynolds, convention music director; associate professor of music, Southwestern Baptist Theological Seminary, Fort Worth, Texas
Prayer
7:10 Election of Officers (Third)
7:30 Home Mission Board Report—William G. Tanner, president, Atlanta
8:30 Music—Centurymen
8:40 Launching of ACTS and Baptist TelNet—Jimmy R. Allen, president, Radio and Television Commission, Fort Worth, Texas; Lloyd Elder, president, Sunday School Board, Nashville, Tenn.
9:30 Benediction—Tom Melzoni, minister of education, First Baptist Church, Dallas

Wednesday Morning, June 13, 1984

- 9:00 Music for Inspiration—Men's Chorus, Southwestern Baptist Theological Seminary, Fort Worth, Texas
9:30 Congregational Singing—Wesley Forbis, secretary, church music department, Sunday School Board, Nashville, Tenn.
Prayer—Roy E. Holder, director of missions, Transylvania Baptist Association, Brevard, N.C.
9:40 Election of Officers (Fourth)

- 9:55 Southern Baptist Theological Seminary Report—Roy L. Honeycutt, president, Louisville, Ky.
10:10 Theme Interpretation—Lewis Drummond, Louisville, Ky.
10:20 Southwestern Baptist Theological Seminary Report—Russell H. Dilday Jr., president, Fort Worth, Texas
10:30 Annuity Board Report—Darold H. Morgan, president, Dallas.
10:40 New Orleans Baptist Theological Seminary Report—Landrum P. Leavell II, president, New Orleans
11:00 Business
Election of Officers (Fifth)
First Report of Resolutions Committee
11:25 Canada Study Committee Report—Fred E. Roach, chairman; real estate developer, Dallas
11:55 Congregational Singing—Wesley Forbis, Nashville, Tenn.
12:00 Music—Men's Chorus, Southwestern Baptist Theological Seminary, Fort Worth, Texas
12:05 Scripture and Prayer
Convention Sermon, Russell H. Dilday Jr., president, Southwestern Baptist Theological Seminary, Fort Worth, Texas
12:30 Benediction—Bill Heaton, pastor, Helena Baptist Church, Helena, Ala.

NO AFTERNOON SESSION

Wednesday Evening, June 13, 1984

- 6:30 Music for Inspiration—The Missouri Singing Men
7:00 Congregational Singing—William J. Reynolds, Fort Worth, Texas
Prayer—Bertha Smith, retired foreign missionary, Cowpens, S.C.
7:10 Presentation of Past SBC Presidents
7:15 Presentation of Newly Elected SBC Officers
7:20 Stewardship Commission Report—A.R. Fagan, executive director-treasurer, Nashville, Tenn.
7:30 Bold Mission Thrust Report—Harold C. Bennett, Nashville, Tenn.
7:40 Congregational Singing—William J. Reynolds, Fort Worth, Texas
7:45 Foreign Mission Board Report—R. Keith Parks, president, Richmond, Va.
8:45 Business
9:00 Benediction—C. L. Culpepper, retired foreign missionary, Memphis, Tenn.

Thursday Morning, June 14, 1984

- 9:00 Music for Inspiration—Senior Adult Choirs, Kansas City, Mo.
9:30 Congregational Singing—Harry Taylor, music secretary, Kansas-Nebraska Convention of Southern Baptists, Topeka, Kan.
Prayer—Charles E. Jackson, insurance agent, Mobile, Ala.
9:40 Golden Gate Baptist Theological Seminary Report—Franklin D. Pollard, president, Mill Valley, Calif.
9:50 Woman's Missionary Union Report—Carolyn Weatherford, executive director, Birmingham, Ala.
10:00 Southeastern Baptist Theological Seminary Report—W. Randall Lolley, president, Wake Forest, N.C.
10:10 Christian Life Commission Report—Foy Valentine, executive director, Nashville, Tenn.
10:20 Midwestern Baptist Theological Seminary Report—Milton Ferguson, president, Kansas City, Mo.
10:30 Baptist Joint Committee on Public Affairs Report—James M. Dunn, executive director-treasurer, Washington
10:40 Theme Interpretation—Lewis Drummond, Louisville, Ky.
10:55 Congregational Singing—Harry Taylor, Topeka, Kan.
11:00 Business
Resolutions Committee (Final Report)
12:30 Benediction—Cathey Goodroe, pastor's wife, Calvary Baptist Church, Wilmington, N.C.

Thursday Afternoon, June 14, 1984

- 2:00 Music for Inspiration—Faye Burgess, concert artist, Nashville, Tenn.
2:30 Congregational Singing—Steve Taylor, music evangelist, Greenville, S.C.
Prayer—Richard Perry Ellis Jr., pastor, Cedar Creek Baptist Church, Cedar Creek, Texas
2:40 Introduction of Fraternal Messengers
2:50 Radio and Television Commission Report—Jimmy R. Allen, president, Fort Worth, Texas
3:00 Education Commission Report—Arthur L. Walker Jr., executive director-treasurer, Nashville, Tenn.
3:10 Southern Baptist Commission on the American Baptist Theological Seminary Report—Arthur L. Walker Jr., secretary-treasurer, Nashville, Tenn.
3:20 Historical Commission Report—Lynn E. May Jr., executive director-treasurer, Nashville, Tenn.
3:30 Congregational Singing—Steve Taylor, Greenville, S.C.
3:35 Theme Interpretation—Lewis Drummond, Louisville, Ky.
3:50 Baptist World Alliance Report—Gerhard Claas, general secretary, Washington
4:00 Business
Committee on Denominational Calendar—Russell Bush Jr., chairman; physician, Columbia, Miss.

(Continued on page 7)

Musicians to hear Woodward

The seventh annual meeting of the Mississippi Baptist Church Music Conference will feature as conference speaker James Woodward, Dean of Fine Arts, Oklahoma Baptist University, and a well known conductor.

The conference will take place at Mississippi College, March 8-9.

Registration will begin at 6 p.m., with the conference banquet beginning at 6:30 p.m. Reservations for the \$6.50 dinner must be made with James Glass, Mississippi College, Clinton, MS 39058, by March 1, 1984. Entertainment during the banquet will be provided by the Madrigal Singers of Mississippi College, James Glass, director.

The opening session will begin at 7:30 p.m. in Provine Chapel at Mississippi College. It will feature a concert by the William Carey Chorale, Gene Winters, director, and an address by Woodward.

The Friday morning session will begin at 8:30 a.m. and conclude at 12:15 p.m. The morning agenda will include an address on stress management by David B. Jones, further thoughts from Woodward, and a time designed for group sharing. Jones is minister of education at Woodland Hills Church, Jackson.

Music ministers who have served continuously for periods of 5, 10, 15, 20, 25, 30, 35, 40, 45, 50, etc. years in the state of Mississippi will be recognized during the conference banquet. All qualifying instrumentalists, educators, music directors, and others serving through a church music vocation, should notify James Glass, Mississippi College, Clinton, MS 39058. This recognition is only for those celebrating a 5 year milestone.

The Sumerians dubbed their months with such descriptive phrases as "the month of leading out the oxen" and "the month of opening the irrigation canals."

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(Continued from page 6)

Denominational Press Report—Wilmer C. Fields, SBC Press Representative, assistant to the executive secretary and director of public relations, SBC Executive Committee, Nashville, Tenn.

Other Matters
Benediction

Thursday Evening, June 14, 1984

- 6:30 Music for Inspiration—William Jewell College Festival Wind Ensemble, Philip C. Posey, conductor, Liberty, Mo.
- 7:00 Congregational Singing—William J. Reynolds, Fort Worth, Texas. Prayer—Neil Jeffries, minister of youth, Wilshire Baptist Church, Dallas
- 7:10 Introduction of Local Committees
- 7:15 Southern Baptist Foundation Report—Hollis E. Johnson III, executive secretary-treasurer, Nashville, Tenn.
- 7:25 Brotherhood Commission Report—James H. Smith, president, Memphis, Tenn.
- 7:35 American Bible Society Report—Alice E. Ball, general secretary, New York
- 7:45 Congregational Singing—William J. Reynolds, Ft. Worth, Texas
- 7:50 Music—Dean Wilder, director of vocal studies, William Jewell College, Liberty, Mo.
- 8:00 Laity Emphasis—James Jeffries, financial developer, Overland Park, Kan.
- 8:25 Music—Rosemary Hoover, concert artist, Independence, Mo.
- 8:30 Message—Zig Ziglar, motivation speaker, Dallas
- 9:00 Benediction

Convention Officers

James T. Draper Jr., president; pastor, First Baptist Church, Euless, Texas
John Sullivan, first vice president; pastor, Broadmoor Baptist Church, Shreveport, La.
C. Edward Price, second vice president; retired executive, Westinghouse Electric Corporation, Pittsburgh, Pa.
Martin B. Bradley, recording secretary; manager, research services department, Baptist Sunday School Board, Nashville, Tenn.
Lee Porter, registration secretary; design editor, Sunday School department, Baptist Sunday School Board, Nashville, Tenn.
Harold C. Bennett, treasurer; executive secretary-treasurer, SBC Executive Committee, Nashville, Tenn.
Wilmer C. Fields, press representative; assistant to the executive secretary and director of public relations, SBC Executive Committee, Nashville, Tenn.
William J. Reynolds, music director; associate professor of music, Southwestern Seminary, Fort Worth, Texas

Committee On Order Of Business

Larry C. Crawford, physician, Burlington, N.C.
Morris H. Chapman, pastor, First Baptist Church, Wichita Falls, Texas
J. Nixon Daniel III, attorney, Pensacola, Fla.
James T. Draper Jr., pastor, First Baptist Church, Euless, Texas, president, Southern Baptist Convention, ex officio
Charles G. Fuller, pastor, First Baptist Church, Roanoke, Va.
C. Bruce McIver, pastor, Wilshire Baptist Church, Dallas
Fred H. Wolfe, chairman, Cottage Hill Baptist Church, Mobile, Ala.

Gift in the kneading bowl



By Jimmy G. McGee, pastor, First, Grenada

"They begged us to accept their gift and so let them share the honor of supporting. . . ." so reads the Phillips translation of II Corinthians 8:4.

I like the Cooperative Program for many reasons. Two minor reasons of significance to me are suggested: (1) It hides my gifts in the kneading bowl and (2) It allows me participation in every facet of worldwide missions.

IT HIDES MY GIFT IN THE KNEADING BOWL and lets me be generous without my boasting and without others questioning the motivation of my gift. The result of my gift fixes no name on a window or pew but mixes in the bowl for a "sweet smelling" ministry to the end of the earth. I thank God for a church family that proportions 26 percent of its budget through the Cooperative Program.

IT ALLOWS ME PARTICIPA-

TION IN EVERY FACET OF WORLDWIDE MISSIONS, even those about which I am little excited.

Yes, I trust and pray for those whose responsibility it is to decide the use of Cooperative Program monies at the state and national level.

An important dimension to me is participation in every mission field much as an investor in stocks—one stock appears to fail, another stock excels.

One mission field shrinks, another increases; one hasn't had a convert in three years, another baptizes hundreds. If I had invested only in the mission of the unresponsive field, I might be disappointed.

The total effort mixes the disappointment and exhilaration for a result of fulfillment and joy.

Sunday School Board elects

By Linda Lawson

NASHVILLE, Tenn. (BP)—Trustees of the Baptist Sunday School Board have elected James D. Williams of Southwestern Seminary, Fort Worth, to a newly created position as associate to the president, office of planning and research.

Williams, 49, is professor of adult education and associate dean for advanced studies in the seminary's school of religious education. He has taught at Southwestern since 1962 and will assume his new position in early summer.

During their annual meeting, trustees elected Johnnie C. Godwin to direct the Holman Bible publishing division. Godwin, 46, a 14-year veteran of the board, has managed the Broadman department since 1977. He succeeds E. Odell Crowe, who died in 1983.

Production of at-cost, inexpensive Scripture texts for mass distribution by churches and other groups was authorized by the trustees in approving the addition of a 17th program of work, Bible publishing, formerly part of the program of Broadman publishing. The board will continue to publish Bibles, Scripture portions, and Bible reference books for distribution through retail outlets.

The new program must be approved by messengers to the Southern Baptist Convention in June in Kansas City, Mo.

In other action, trustees authorized a five percent increase in church literature prices to become effective April, 1985.

They also referred to the church programs and services committee a motion by Ned Mathews, pastor of Parkwood Baptist Church, Gastonia, N.C., requesting a discussion of the full board in August 1984 concerning treatment of eschatology (events re-

lating to the Second Coming of Christ as discussed primarily in the book of Revelation) in Sunday school literature.

Earlier, James L. Holly, a physician from Beaumont, Texas, had requested a discussion by the full board and asked whether one line of the Sunday school curriculum might be assigned to reflect primarily the pre-millennial view. "Their literature has traditionally not given that position a very good shake," said Holly.

Ralph McIntyre, director of the Bible teaching division, said editorial guidelines on eschatology currently under development specify "instructing editors and writers to deal with broad areas of common agreement and, when differences are held, we will seek to have those who hold the views share in the writing assignment."

Joe Courson, pastor of Cinco Baptist Church, Fort Walton Beach, Fla., said referring the matter to the committee will allow trustees "not just time for an unplanned discussion, but we will have a committee report to act on."

As associate to the president, Williams will direct the office of planning and research, coordinate strategic planning throughout the board, and relate strategic planning processes to annual budget planning.

With the creation of the new post, trustees authorized discontinuing two positions, special assistant to the executive office and director of the office of planning. Gomer Lesch and Richard Kay, who have held these positions, will be reassigned to other places of responsibility in the board.

Elected as chairman of trustees was John J. Bryan, a pathologist from Bluefield, W. Va., who also

chaired the presidential search committee which nominated Lloyd Elder as president.

(Linda Lawson writes for the Sunday School Board.)

Stout to lead lay school of evangelism

George Stout, a layman of First Church, Pasadena, Texas, gave his testimony in the pulpit of Main Street Church, Hattiesburg, Feb. 12 to introduce a Lay Evangelism School that is to be held at the church Feb. 26-March 1.

Stout has been involved in more than 100 Lay Evangelism Schools in the United States, in Korea, in Europe, and in Brazil.

The director of the Main Street Church Lay Evangelism School will be Delton Beall, minister of evangelism at the church. He conducted several such schools while pastor of First Church, Lyman.

Main Street has an established Continuing Witness Training program, Beall said; but this is the first time for a Lay Evangelism School.

Fred Selby Jr. is pastor at Main Street Church.

Crusader Day to feature Earl Craig

Crusader Day for Royal Ambassadors on March 31 at Mississippi College will feature Earl Craig, pastor, First Church, Jackson, as guest speaker.

Missionaries on the program which will last from 10 a.m. until 3 p.m., will include Richard Alford, consultant, Cooperative Missions Department, Mississippi Baptist Convention Board; Jack Glaze, head of the department of religion at Mississippi College and former missionary to Argentina; Jerry and Bobbye Rankin, missionaries to Indonesia; and Charles and Indy Whitten, missionaries to Equatorial Guinea. They will have displays for viewing, and will be available for questions. "I can be a missionary" is the theme.

David Taylor, Royal Ambassador from Arlington Heights Church, Pascagoula, will be one of the morning's program personalities.

David Raddin, minister of youth at First, Brandon, will direct the music.

The Mississippi Baptist Convention disaster relief van will be on display, and field day activities will take place after lunch, from 1 to 3 p.m.

Registration began Feb. 15. The deadline is March 23. The registration fee is \$5 each and should be mailed to Brotherhood Department, Mississippi Baptist Convention, Box 530, Jackson, MS 39205.

Bi-vocational pastors will hold area meetings

Five area conferences that begin Feb. 24 for bi-vocational ministers will be held in Wayne Association, Lebanon Association, Benton-Tippah Association, Holmes Association, and Tishomingo Association.

Four of the five conferences will have two sessions with the first one beginning at 6 p.m. on Friday with a meal furnished. The two-sessions conferences will resume on Saturday morning in each case with breakfast at 7:30 a.m. These will be the conferences in Wayne, Lebanon, Holmes and Tishomingo Associations.

In Lebanon the dates are March 2 and 3. In Holmes the dates are Sept. 14 and 15; in Tishomingo the dates are Sept. 21 and 22.

The Benton-Tippah conference will be on May 14 and begin at 6:30 p.m. with a meal. This conference will be at North Ripley Church in Ripley with Harry Phillips in charge. For information the address is Box 67, Walnut, Miss. 38683 (phone 223-4386).

The Friday session in Wayne Association will be at First Church, Clara, with Lynn O. Mackey in charge. Information may be had by phoning 735-9413. The address is 110-A Mississippi Drive, Waynesboro, 39367. The Saturday session will be at West Shady Grove Church, Waynesboro.

In Lebanon Association both sessions will be at Trinity Church, Petal, with Joel D. Ray in charge. The address is William Carey College, Hattiesburg 39401, and the phone number is 583-2771.

Both Holmes sessions will be at First Church, Lexington, and Mike Steen will be in charge. The address is 318 Boulevard, Lexington, 39095. The phone number is 834-1151.

The Tishomingo sessions will be at Bethlehem Church, Tishomingo. Walter C. Ballard will be in charge. The address is Box 399, Tishomingo, 38873, and the phone number is 438-7546.

Names in the News

Earl Craig, pastor, First Church, Jackson, will be the religious emphasis speaker for a meeting in the Union Ballroom at the University of Mississippi on Tuesday, Feb. 28, at 6:30 p.m. The Committee of 100, sponsors of the event, say, "Everyone is welcome."

Glen Eaves of Clinton, dean of the School of Arts and Sciences at Mississippi College, has been elected as president-elect of the Mississippi Council of the Colleges of Arts and Sciences which met recently in Jackson. Eaves will succeed Dean Ed McGlone of Mississippi State University in the top post in July.

Dumas Church in 1983 licensed three to the gospel ministry—Kenneth Harrison, Kenneth Grisham, and Lamar Grisham. Lamar Grisham was later ordained and is pastor of Shady Grove Church, Tippah County. Kenneth Grisham is minister of youth and music at Potts Camp Church, Marshall County.

In Lebanon

Missionaries reevaluate decisions to stay there

By Bill Webb

LARNACA, Cyprus (BP)—Fourteen Southern Baptist missionaries still in Lebanon are re-evaluating their decisions to stay in that war-torn country.

Veteran missionaries Ed and Anne Nicholas arrived by commercial boat in Cyprus Feb. 15 with the news that fellow missionaries in Beirut were re-evaluating their decisions to remain in light of intensified fighting, especially in the east Beirut area of Monsouriyeh.

The Nicholases, from Centerville, Mich. and Fort Worth, Texas, had been trying to leave Beirut since Feb. 12, but rough seas had prevented their departure.

"We had made the decision to come," said Nicholas, "but I was about ready to back out" when conditions seemed to be settling down Feb. 12. But then about 1 a.m. Feb. 14 "everything broke loose," he said. "We could hear rockets whistling overhead."

Pete Dunn, from Mobile, Ala., reported by phone Feb. 14 to Finlay Graham that things were as bad as they had been since the beginning of the civil war in 1975. Graham is the Foreign Mission Board's associate for the Middle East. Dunn's wife and daughter evacuated with nine other mission personnel and children Feb. 1.

Arab Baptist Theological Seminary, where classes had continued despite the fighting, closed Feb. 14. The school had been scheduled to close for the semester later that week, following exams. But the decision came to cancel exams when fighting intensified in the Monsouriyeh area, where the seminary is located.

Kenneth Harrison is enrolled in night classes at Blue Mountain College and is serving as Sunday School director at Dumas.



JAMES MILNER, left, a resident of the Baptist Children's Village, Jackson, recently served for a week as a page in the Mississippi State Senate. He was sponsored by SENATOR BILL HARPOLE, a Baptist from Starkville.

Bill Self was recently ordained as a deacon at Dumas Church, Dumas.

Ruleville pastor-police chief, dies in wreck

Bill Lott, 34, bi-vocational pastor of Bethel Church, Sunflower County for 10 years and police chief at Ruleville for three years, was killed while on duty Feb. 14. He died in a collision at Doddsville.

A mix-up in directions to a fire is believed to have caused the accident in which a Ruleville fire truck hit Lott's police car.

Harvey Springer, alderman at Ruleville, said he was told that the firemen thought the fire was on Highway 442 West. To get to that highway, the truck would have had to go through the Doddsville red light and take a right just south of town. Instead, the fire was on Highway 442 east, which meant the truck should have turned left at the red light.

"I think the firemen thought they were supposed to go straight and Bill thought they were going to turn east," Springer said. "Thinking they were going to turn, he pulled out to follow them to the fire, but wound up in the path of the truck." (The fire call was to a hospital ambulance which had caught on fire east of Doddsville. The fire was put out with a fire extinguisher from a second ambulance meeting it for a transfer.) "Almost everyone liked Bill," Springer continued. "He was sort of a unifying factor in our town. He's especially going to be missed by the youth. He was one of the few who could be a Baptist preacher and a police chief and do a good job at both."

Funeral services were held at 11 a.m. Feb. 16 at Bethel Church, with burial in Glen Allen Cemetery. Malcolm Massey, pastor who ordained Lott, was in charge. Survivors include a 10-year-old son, Matt.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—Philip Melancthon

Mississippi Baptist activities

- | | |
|----------------|--|
| Feb. 27-Mar. 2 | MasterLife Workshop; Southside BC, Meridian; 6 p.m., 27th-Noon, 2nd (CT) |
| Feb. 27 | Financial Planning Workshop; 9:30 a.m.-2 p.m.; Temple BC, Hattiesburg (Stew) |
| Mar. 1 | Pastoral Care Seminar; Baptist Medical Center, Jackson; 9:30 a.m.-3 p.m. (CAC) |
| Mar. 2-3 | State Handbell Festival-South; Gulfshore Assembly; 7 p.m., 2nd-2:30 p.m., 3rd (CM) |
| Mar. 2-4 | Acteens Queens Court; Camp Garaywa; 5 p.m., 2nd-Noon, 4th (WMU) |

Staff Changes

Diamondhead Church, Gulf Coast, has called Paul B. Oglesbee, Jr. as pastor. He is a graduate of Mississippi State University and New Orleans Seminary. He and his family are moving from the pastorate of Lawrence Church.

First Church, Grenada, has called Ron Shearer as minister of education.

Gore Springs, Grenada County, has called Mrs. Rosemary Bloodworth as music director.

Zion Church, Pontotoc County, has called Wayne Francis as minister of music.

Marion Payne is interim pastor of Endville Church, Pontotoc County.

John Searcy was called as pastor of Mt. Pleasant Church, Raleigh, Jan. 8 and he, his wife, Barbara Ann, and daughter, Lee Ann, have recently moved onto the church field.



Lottie Moon gifts

A LOTTIE MOON CHRISTMAS OFFERING TREE has been used each year in First Church, Picayune, since 1956. The tree was designed and built by Al Mabie, a member of the church.

The first year the church promoted the offering with this tree they set a goal of \$2,400.00 and turned on the star at the top of the tree when the goal was reached. The congregation stood and sang The Doxology, giving praise to God for this largest offering they had ever received for foreign missions. "The tree is now a cherished tradition and everybody from Mission Friends to senior adults takes great pride in giving to foreign missions and giving God the glory when we reach and exceed our goal," said Ernest Mae Stuart.

"In 1983 we saw the tree ablaze with lights and our church treasurer sent in \$26,507.24 for foreign mission offering."

Raymon Leake, pastor, and Mrs. David W. Gillis, director of Woman's Missionary Union, work together in promoting missions.

Center Hill Church, Hamilton, has surpassed its goal of \$5,000 for the Lottie Moon Christmas Offering. This is the largest amount Center Hill has ever given to foreign missions. Don Nerren is pastor and Jeanne Brock is W.M.U. Director.

Holmes evangelism meet draws 100

Holmes County held its Evangelism Conference on Friday, Feb. 10, at First Church, Lexington. The opening message was preached by Jerry Mixon, pastor, First Church, Winona, and the closing message was preached by Donnie Guy, pastor, Woolmarket Church, Biloxi.

Harrison Weger, Emmanuel Church, Greenville, led a conference on life style evangelism and William Waddle led a conference on evangelistic visitation.

Supper was provided by the host church, and music was under direction of Rick Carter of First, Durant. Mike O'Brien, evangelism chairman of Holmes County, reports that many pastors and lay persons alike responded to the invitation to recommitment, and one responded in a profession of faith in Christ.

The conference was attended by about 100 persons. It began at 5:30 p.m. and closed at 9:30.

Olympics housing deadline extended

LOS ANGELES (BP)—The deadline for obtaining housing in area Baptists' homes during the 1984 Summer Olympics has been extended to July 1, according to Vicki McEntire, staff assistant for Summer Games Ministries, the Southern Baptist-sponsored outreach effort.

SGM is coordinating reservations for out-of-town guests in local hosts' homes July 25-August 12. Rates are \$20 per adult and \$15 per child for a room and breakfast in a private home in the 200-mile area encompassing the 23 Olympic sites.

McEntire noted the total payment must accompany the application. If an application cancels a reservation, SGM will retain \$25 for processing and refund the balance. If housing in Baptist homes is not available, SGM can refer visitors to other housing services offered by area United Methodists and Lutherans, she added.

Information and applications can be obtained by contacting SGM at 445 West King Blvd., Los Angeles, Calif., 90037; phone 213/749-7043.

Calvary adopts tribute to deacon

Calvary Church, Waynesboro, Larry L. Ballard, pastor, on Jan. 11 adopted a resolution paying tribute to the memory of Roland M. Smith, deacon there for 30 years. Smith died Nov. 29, 1983. The funeral service was held at Calvary Dec. 1. Among survivors are his wife, Drucilla, and son, Roland Jr.

His many places of leadership in the church included chairman of deacons, Church Training secretary and outreach; chairman of the Building and Grounds Committee; Baptism Committee; Transportation Committee; and Trustee Committee. He was a member of the Waynesboro Lions Clubs International.

In part, the resolution stated, "He loved his church, . . . and served efficiently, unselfishly, and untiringly in many places of leadership . . . He lived by the motto, 'We Serve,' taking an active interest in civic, cultural, and moral welfare of his community. He has proven his personal dedication to God, his personal discipline as a successful businessman, church and community leader, and his personal loyalty to Southern Baptist ideals and causes."

"During his 35 years in Wayne County he has left footprints that many can follow. Members of Calvary Church and citizens of Wayne County are better people because of his work and ministry among them."

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Men equip bus for work in Montana

By Anne Washburn McWilliams

"When a fellow gets started working for the Lord, he doesn't want to do anything else!" said Monte Moncrief, Brotherhood director at First Church, Pascagoula. He has a lot of projects going for the Lord, but right now his favorite is the bus he's helping get ready to send to Montana.

The bus is not the kind that carries a load of people. It's different. It's going to be full of builders' equipment. And after it gets to Montana it will be moved around from one church construction site to another for use of volunteer laborers.

Jackson County Baptist Association has adopted Montana as its partner in missions in the USA, and many of the Jackson County churches are teaming up with Southern Baptist churches in Montana. Consequently, the bus project has come under the sponsorship of the association. Allen Webb, director of missions, has named an associational committee of coordinators.

Three on the bus committee who have spent a lot of their time and effort on it are Monte Moncrief, Roland Turner, and John Johnson. Turner, a dentist, is a member of Parkway Church, Pascagoula, which is partner of the Rimrock church in Montana. Johnson is director of the Brotherhood at Eastlawn Church, Pascagoula.

The bus, while being worked on, is parked at a Pascagoula workshop owned by Moncrief, who is a contractor. It has painted on its side: "Missions in Action." Leaving June 8, Johnson (a retiree and a widower) will drive the bus to Montana and stay with it all summer. Moncrief and his wife will go with him, to stay two weeks.

"This all started with our trip to Belize," said Turner. A team went from Jackson County to do church construction work in Belize. Also Turner has been active in promoting and taking part in dental missions to Honduras.

"That's right," said Moncrief. "After going to Belize I came back and I didn't want to do anything else but volunteer missions projects."

Johnson said, "Individuals (most of us are members of the Brotherhood in our churches) who went on the trip to Belize came back and we wanted to get started on something else. We were still excited about missions, so we kept talking about it, and that led to buying and fixing up the bus. We just wanted to keep on doing things for others, and giving our testimony. We didn't want to stop."

So far, the bus contents will include compressor, generator, table saw, miter saw, radial arm saw, pneumatic insulation blower, power hand tools, tool bins, kitchen facilities, and several bunk beds. "Workers can sleep while they are being driven from one site to another," Johnson explained. "Or they can drive or sleep, in shifts."

And he added: "We have some needs, if other churches or individuals would like to have a part. We still

"We need small tools for carpenters, kerosene heaters, an airless spray painter."

need all kinds of small tools for carpenters—screw drivers, blades for saws, tools either pneumatic or electric. We need kerosene heaters and an airless spray painter." Though they expect to be packed and ready to go by mid-May, that would not be cut-off date for receiving supplies, for the bus will also be in use in future years, according to their plans. And extra back-up tools will be included in case of break-downs.

Moncrief said he believes at least six or eight construction teams will go from Jackson County to Montana.



John Johnson, Monte Moncrief, and Roland Turner, all of Pascagoula, are busy installing equipment in a bus that will be used by volunteer church construction crews in Montana.

this summer. Ingalls Avenue Church, which has a partnership with Ryegate, Montana, and sends \$100 a month to support the pastor there, will send a team of women and young people to do a people search 15 miles in each direction from the church, and to lead three Vacation Bible Schools. A team will go July 21 to Yellowstone Valley, which church now meets in an electric power plant. Temple Church; First, Moss Point; and First, Pascagoula, all plan to send teams. In the meantime, a lot of people in Jackson County are making preparations.

"Every time I try to give the Lord \$100, he gives me back \$1,000," said Moncrief. His pick-up truck is parked beside the bus. On the back of it he has painted his motto: Because He Lives.

"When people see that, they ask me why it's there, and that gives me a chance to tell them. It gives me another chance to give my testimony." He said that a serious illness last year had drawn him even closer to the Lord and made him more eager than ever to be a constant witness. "Like I said, that's all I want to do!"



A committee is coordinating the Jackson County Association's "bus for Montana" project. Among those on the committee are, left to right, Allen Webb, Jackson County director of missions; Roland Turner; John Johnson; David Lee, Jackson County associational director of ministries; and Monte Moncrief.

High number of MC grads go on to get doctorates

Mississippi College ranks in the top eight percent nationally among private baccalaureate institutions in the number of its graduates who go on to earn doctorates such as the doctor of philosophy (Ph.D.) and doctor of educator degrees (Ed. D.) according to two studies recently completed by professors at other institutions.

Charles E. Martin, vice-president for academic affairs at Mississippi College, said the Office of Institutional Research at Franklin and Marshall College has compiled rankings of 867 private institutions according to the number of graduates from each school who subsequently received their doctorates between 1920 and 1980. The study did not include those institutions that award 15 or more doctorates per year in three or more fields of study.

The Franklin and Marshall study tabulated the number of doctorates without regard to the size of the institution, and Mississippi College, with 506 doctorates during the 60-year span, ranked number 66 among the 867 institutions included.

A second study, conducted by Professor Alfred E. Hall at the College of Wooster, used the same data as Franklin and Marshall officials to compile a second ranking of the top 100 institutions. The Wooster study compares the number of doctorates with the total number of graduates of

the institution and bases its rankings on the percentage of a school's graduates who subsequently earned doctorates.

"Mississippi College ranked 66th among the 867 institutions in the first study and 65 in the ranking based on the second study, with both rankings placing the College in the top eight percent of private baccalaureate institutions in the nation," said Martin.

Martin pointed out that Mississippi College was the only institution in Mississippi ranked in the top 100 colleges and universities and that the college was outranked only by Wake Forest University among Baptist schools on the top 100 list. Mississippi College is owned and operated by the Mississippi Baptist Convention.

Among Baptist colleges in the top 100, Wake Forest was tied for 61st, Mississippi College 66th, followed by the University of Richmond (71), Furman University (72), Stetson University (78) and Samford University (87). These Baptist colleges are six of the 14 institutions from the southern region that made the select list.

If I can put one touch of a rosy sunset into the life of any man or woman, I shall feel that I have worked with God.—Henry David Thoreau

ACTS awarded Honolulu station

FORT WORTH, Texas (BP)—The American Christian Television System (ACTS) was selected through another government lottery Jan. 27 for a low-power television station in Honolulu.

ACTS had filed for a low-power station on channel 50 in Honolulu.

Previous decisions have awarded ACTS construction permits in Anchorage, Alaska, and Brownwood, Texas. ACTS also has been given permission to build low-power stations in Tyler, Texas, and Paragould, Ark.

ACTS has applied for more than 130 low-power TV stations in 35 states. The network will begin next May delivering family Christian entertainment daily through TV stations and cable television systems nationwide. The Southern Baptist Radio and Television Commission is developing the network and programming.

It is a truth that stands out with startling distinctness on the pages of the New Testament, that God has no sons who are not servants.—H.D. Ward.

Nets \$12 million

WACO, Texas (BP)—Donations from individuals, corporations, foundations, and estates to Baylor University totaled more than \$12 million during 1983, according to John Scales, associate vice president and director of development. The final total of \$12,238,604 was one of the largest yearly amounts in the university's history.

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Eupora dentist assists at clinics on Grenada

By Ann Sneed

(In response to articles in The Baptist Record and a request made at the state Baptist convention, First Baptist Church of Eupora, pastor William S. Stewart, sponsored the mission trip of David L. Sneed, dentist, and his wife, Ann, to the island of Grenada. The following is an account of their trip.)

Sparkling turquoise waters lapping on white sand beaches, poinsettia bushes eight feet tall, cocoa, nutmeg and banana trees—barbed wire enclosures, bomb and bullet shattered buildings, army helicopters and jeeps, and troops carrying automatic weapons. This is the Grenada we found when we landed at Pearls Airport on Dec. 12, 1983. We were there to assist dental missionary, Carter Davis, by working in government dental clinics which had been vacated by departing Cuban dentists.

As we traveled over the island, we were impressed with the evidence of Cuban-Communist occupancy. We saw numerous signs with slogans shouting "Every Worker a Learner," "Revolution is the Solution," and "Forward Ever, Backward Never." We talked with Grenadians, who told us of the indoctrination of young people and the fear experienced by all during the curfew imposed after the death of Maurice Bishop. We also drove past more recent signs proclaiming "God Bless America" and "America Didn't Forget Us." We felt very thankful for our country and our God.

Under the supervision of Davis, we worked during our work's stay at five different clinics around the island, doing examinations and extractions. On the west coast we worked at clinics in St. George's Hospital and in the villages of Victoria and Gouyave. We spent a day at Sauteurs on the north coast and another at St. David's on the east coast. We always had clean working conditions, a helpful Grenadian nurse to supervise and register patients, a dental chair, running water, and, at two clinics, a spectacular view.

Carter Davis directs the dental ministry of Grenada Baptists. He works in his own well-equipped Baptist Clinic in St. George's on Monday,

Wednesday, Thursday, and Friday. Every Tuesday he works in the Government Clinic at the General Hospital. The week we were in Grenada was his final week in his clinic because he had to vacate the building. In January he was to move to a new location, still in St. George's, in the building formerly housing the Libyan Embassy.

Carter and Charlotte Davis live in L'Anse aux Epines in a lovely house overlooking a beautiful harbor and sandy beach. This area close to the Cuban-built air strip was the scene of much of the fighting during the U.S.-Caribbean invasion, with paratroopers being dropped and a helicopter crashing there. We were guests in the Davis home during our stay and really grew to love Carter and Charlotte.

Charlotte prepared delicious meals for us (in spite of the fact the electricity was off six to eight hours of every twenty-four) as well as picnic lunches when we needed them. Charlotte writes children's Sunday School literature for use in Caribbean churches. She leads Writers' Workshops throughout the Caribbean, teaches piano lessons to help train nationals to play for worship services, and directs the Grenada Baptist Associational Choir. Her combined children's choirs presented the musical, "God's Kids," complete with printed T-shirts for all.

On Thursday night we walked down a rocky, muddy path to the little church at Grand Barcolet, which Carter Davis pastors. There, by lantern light and with bats flying in and out the open windows, we worshipped and shared our witness with 26 Grenadians. We felt the presence of the Lord in that service in that far-away place as we sang hymns and heard the message that Carter gave.

On Saturday David Sneed joined Carter Davis, Jamaican Baptist missionary Hervin Green, and men of the Grand Barcolet church in digging and building the foundation for a new church building. Work on the foundation was prohibited by the government for several months preceding the invasion and was resumed recently. During the latter part of January a construction team from a

church in Rome, Ga., was to come and work on the building. This will be the first church building constructed by Grenada Baptists.

We also enjoyed visits in the home of missionaries Mike and Robin Eberhardt and their eleven-year old son David. David was thought to be the only American child on the island at the time of our visit. The Eberhardts went to Grenada in December of 1982. Mike has begun a ministry on the west coast at Grand Roy and is hoping to establish a church there.

Grenada Baptists have four churches at this time, pastored by Carter Davis, Hervin Green (Jamaican), and Osbert Green and Clarence Henry, Grenadian pastors. Two missions are headed by Mike Eberhardt, missionary, and George Wickham, Grenadian.

We are thankful to the Lord and to our church for the opportunity to work in Grenada. There are many things we will never forget about our week there. Among them are:

Extracting a tooth for a Caribbean soldier in full battle dress while he held his automatic weapon in his lap... Singing Christmas carols at Grand Barcolet Church by lamplight to the accompaniment of a tambourine... Saying good-bye to Christian friends in a country with an uncertain future.



Eupora dentist, David Sneed, right, eats breakfast with dental missionary, Carter Davis, and his wife, Charlotte, on the porch of their home on the island of Grenada.

Gulfshore 1984

In state reservations requests for Gulfshore Baptist Assembly summer conferences will be accepted after March 1. Out of state requests must be postmarked April 15 or later. They must be postmarked after that date, according to Frank Simmons, Gulfshore manager, otherwise, they will be returned.

A complete schedule of Gulfshore programs is here below. For details concerning the programs themselves, contact the program director of the conference at Box 530, Jackson, Miss., 39205. For information on registration procedure, write

Gulfshore Baptist Assembly, Henderson Point, Pass Christian, Miss., 39571. Reservation request forms are also available from Chester Vaughn, MBCB Program director, Box 530, Jackson, Miss., 39205.

This year each reservation request must be accompanied by a deposit of \$25 per person, maximum of \$50 per family. There are special packages for youth and senior adult conferences.

Church groups need to specify second choices for conferences in case first choice is filled.

1984 Gulfshore Schedule

DATE

April 20-21

May 14-18

May 18-20

May 21-25

May 28-June 1

June 1-5

June 5-9

June 11-15

June 15-19

June 19-23

June 23-27

June 28-July 2

July 3-7

July 9-11

July 12-16

July 16-20

July 20-24

July 25-28

July 30-August 1

August 2-4

August 6-8

August 9-11

August 11-15

August 15-18

August 20-22

August 23-25

September 7-8

September 14-15

September 21-22

CONFERENCES

Youth Missions Conference (BRO.)

I Senior Adult Conference (CT)

Single Adult Conference (CAC)

II Senior Adult Conference (CT)

I Youth Conference

II Youth Conference

III Youth Conference

IV Youth Conference (MBCB)

V Youth Conference

VI Youth Conference

VII Youth Conference

VIII Youth Conference

Family Enrichment Conference (CAC)

Pastor/Church Staff Conference (CAPM)

Church Recreation Conference (CT)

Young Musicians Conference (CM)

I Youth Music Conference (CM)

II Youth Music Conference (CM)

Music Leadership Conference (CM)

I Sunday School Leadership Conference (SS)

II Sunday School Leadership Conference (SS)

III Sunday School Leadership Conference (SS)

Sunday School Assist Team Training

IV Sunday School Leadership Conference (SS)

IX Youth Conference (CT)

Church Training Leadership Conference (CT)

Special Education Conference (CT)

III Senior Adult Conference (CT)

IV Senior Adult Conference (CT)

Sunday School Preschool/Children's Leadership

Conference (SS)

WMU Houseparty (WMU)

Sunday School Youth, Adult, General Officers

Conference (SS)

Program Director

Jim Didlake

D. P. Smith

Mose D. Dangerfield

Paul Jones

Mose D. Dangerfield

Lloyd Luncford

Lloyd Luncford

Larry K. Salter

D. P. Smith

D. P. Smith

Robin Nichols

Robin Nichols

Larry K. Salter

Paul Jones

Leon Emery

Robin Nichols

Sarah Talley

Susan Ciark

Susan Clark

Dan Hall

Keith Wilkinson

Keith Wilkinson

Keith Wilkinson

Robin Nichols

Mose D. Dangerfield

Mose D. Dangerfield

Mose D. Dangerfield

Keith Wilkinson

Marjean Patterson

Keith Wilkinson



David Sneed, Eupora dentist, with Grenadian nurse, works in government health clinic at St. David's, Grenada.

Today's missions pioneers explore unique frontiers

BIRMINGHAM, Ala.—Should we choose to be, Southern Baptists are the pioneers of today. And, through the Annie Armstrong Easter Offering and Week of Prayer for Home Missions, we are given opportunity to move into new frontiers.

Our frontiers, for the most part, do not hold the glamour and excitement long associated with unknown or uncharted territories.

Southern Baptists face the frontiers of broken homes and blighted neighborhoods, ugly ghettos and smoke gray factories, ski slopes and prison cells, race tracks and migrant farms, government buildings and grange halls.

The gospel doesn't restrict our missions responsibility to the most obvious or most similar groups and needs. The commission of our Lord challenges our imagination as we try to think of who has not yet heard the good news.

Many times, churches are unaware of frontier missions opportunities right at their door. "Well, I never thought about talking to them," reacts a layperson in Baltimore when asked about ministries to the Asians in the community.

In response to inquiries about a nearby low income community in San Antonio, one deacon responds, "Everybody knows they don't want to come here."

Without extraordinary vision and versatility, highrises and mountain hollers may equally prevent adequate witness and ministry.

Changing economics and increasing immigration put the frontiers of ethnic groups and varied cultures square in the center of Southern Baptist opportunities to minister. Even with the frustrations of language and cultural barriers, love communicates Christ.

We are accustomed to reaching out to the "down and out," but we are also called to recognize today's "up and out." Hunger, unemployment and poverty create despair, but so does meaninglessness in the life of an

affluent young executive divorcee.

Other lifestyles calling for special ministry are "odd-hours workers" and leisure-time escapists. Because these people place themselves in non-traditional settings, we are forced to consider worship and study at non-traditional times and in non-traditional places.

With cults, religions, and philosophies from all over the world invading cities, suburbs, and small towns, we are called to yet another

frontier.

Jesus once healed a blind man. As his vision improved, the man focused his perception with increasing clarity. Finally, he discerned men, rather than trees, walking (Mark 8:24).

Today, the same Jesus offers us a clear vision of people in varying frontier settings. We are called to faithful witness and challenging ministry—if we open our eyes to all of those around us.

Find how to spend money

Is more money going out than going in? Now there is help.

A Money Management Seminar is planned Feb. 27 at Temple Church, Hattiesburg.

The seminar will be led by Julius Thompson, consultant in the Stewardship and Cooperative Program Promotion Department of the Mississippi Baptist Convention Board. He will be joined by Bonita Bridges, area consumer management

specialist with the Mississippi Cooperative Extension Service, and Harry Lucenay, pastor at Temple.

The program begins at 9:30 a.m., continuing to 2:30 that afternoon. There is no charge for the seminar and the public is invited. Those wishing to attend need to contact the church for lunch reservations.

—Revival Dates—

Calvary, Jackson: March 4-7; John Sullivan, pastor of Broadmoor Church, Shreveport, La., and first vice-president of the Southern Baptist Convention, evangelist; at 7 p.m., March 4-7, and at 11:45 a.m. to 12:45 p.m. Monday, March 5, through Wednesday, March 7; luncheon to be served Mon.-Wed. in the Fellowship Hall; Douglas L. Scott, guest musician, minister of music at Broadway Church, Memphis (he served as minister of music at Calvary Church, Jackson, 1977-1981); Joe H. Tuten, pastor.

Silver Springs Church, Osyka: March 4-8; Curtis Williams, pastor, McLaurin Heights Church, Pearl (former pastor of Central Church, McComb), evangelist; J. M. Thornhill, Silver Springs pastor, to lead the singing; services nightly at 7; dinner on the grounds following the 11 a.m. Sunday service.

Pontotoc plans evangelism meet

The Pontotoc County Association is sponsoring an Evangelism Conference on March 1 and 2.

Speakers for the conference will include Fred Wolfe, pastor of Cottage Hill Church, Mobile, Ala.; Earl Kelly, executive secretary, Mississippi Baptist Convention Board; and Guy Henderson, director of evangelism, Mississippi Baptist Convention Board.

The Thursday sessions will be 1-5 p.m. and 7-9 p.m. and the Friday sessions will be 9-12 a.m. and 1-3 p.m. The location for the conference will be the Algoma Church, approximately five miles south of Pontotoc on Highway 15, then turn west.

Thursday, February 23, 1984

BAPTIST RECORD PAGE 11



FIRST CHURCH OF SHARON, JONES COUNTY, held a ground breaking ceremony after the morning service, Feb. 5. Work began the following week on a two-level multipurpose building, containing 10,000 sq. ft. of space. The building is expected to be completed in around 90 days.

Saturday seminars in session

The Mississippi Baptist Seminary held its first of a series of "Saturday Seminars" in Louisville at Mt. Moriah Baptist Church on Jan. 14. The Saturday approach is an attempt to reach persons who, because of work or time constraints, cannot participate during the week, according to Dick Brogan, president.

Leading the seminars for more than 40 persons were Carl Savell, pastor - Woodville Heights Church, Jackson, led conference on "A Ministry of the Deacon;" Dale Holloway, pastor - Day Star Church, Brandon, national consultant for bi-vocational ministries for the Home Mission Board, SBC, led conference on "Minister of the Market Place;" Richard A. Brogan, president - Mississippi Baptist Seminary, led conference on "What Are The Needs of My Church and How Can I Meet Them?"

In attendance were Sunday school teachers, youth, church officers, and visitors.

Other conference participants are: Hickman Johnson, Mrs. Ivy Lovelady, Hollis Bryant, Jerry Young, Mrs. Christine Lyons, and Ferrell Blankenship.

Conferences will be held in the following locations throughout the year. Hattiesburg, March 3; Columbia, March 10; Oxford, March 17;

Clarksdale, April 7; Picayune, April 7.

Vicksburg, April 14; Natchez, April 21; Mendenhall, April 28; Coffeeville, May 5; Gulfport, May 12; Monticello, May 19; Morton, June 23.

Central Hills needs staffers

The Brotherhood Department of the Mississippi Baptist Convention Board is now accepting applications for Royal Ambassador summer camp staff and operational staff at Central Hills Baptist Retreat, Kosciusko.

The department will need college students to work as activity instructors, counselors, and in operations; and high school students to serve as staff assistants. The employment period begins May 28 and concludes Aug. 17.

Available positions include counselors, activity instructors (archery, riflery, lifeguard, lake front, horses), farm management, and grounds and maintenance.

Interested persons may write or call for applications; Jim Didlake, Brotherhood Department, Box 530, Jackson, Miss., 39205; Phone 968-3800.

Just for the Record



GRIFFIN STREET CHURCH, MOSS POINT, gave the pastor, Athens McNeil, a new car on Dec. 25. The keys were handed to him and Mrs. McNeil in the church services. They were told to go outside and try them in the new Buick on the front lawn. Griffin Street, which is in a Growth Campaign and has added 30 new members in 30 days, celebrated the pastor's 13th anniversary on Feb. 15, along with a Valentine banquet.

First Church, McComb, will present "America, You're Too Young To Die!" on Feb. 29, at 7 p.m., announced Alan Day, pastor. It will be held in the church sanctuary.

The "America, You're Too Young To Die" program is a 75-minute multi media production on the moral and spiritual history of America, by the Life Action Singers which includes special lighting, 12 computerized projection units covering a 36-foot wide screen with over 1,300 visuals, synchronized to the music, lyrics, and narration. The original program cost over \$100,000 to produce. The public is invited and admission is free.

Dumas Church at Dumas in Tippah County, recently held a note burning and praise service in its debt free sanctuary which was dedicated in May, 1976. The church has remodeled and redecored the pastorium, adding a bedroom, bath, carport, and utility room. The pastor is Bob Watkins.



RAYMOND ROAD CHURCH, JACKSON, held its first GA recognition service recently. Girls who received awards are, left to right, Jennifer Clewis, Kim Tramel, Amy Watts, Dina Woodfield, Suzanne Strickland, Tiffany Cavanaugh. GA leaders are Colleen Little, Michelle Cooper, Betty Woodfield, Norma Dudley, and Vicky Watts. L. Daniel Watts Jr. is pastor.

Briar Hill Youths held a Valentine banquet for senior adults, Feb. 11 in Florence. Entertainment included selected love songs, two silent movies, and a live vaudeville skit, "In The Sweet Pie and Pie." Mr. and Mrs. Harry Coor were selected as

king and queen. Decorations, publicity, food, and entertainment were furnished by the youth. This was the beginning project for their 1984 theme, "Youth in Service." Wilson Winstead is pastor.

By Robert Earl Shirley, pastor, Parkway, Tupelo
Isaiah 58:5-11

As we come to the last of this series of lessons in Isaiah, the prophet is called upon once again to be the preacher of condemnation as Jehovah uses the occasion of Israel's fasting to differentiate between true worship and their hypocrisy. The former is identified with merciful love to one's fellow man while the latter is heartless, full of dead works, and tainted with strife and quarrel-ing.

False fasting (58:5-11). We must not fail to observe that it was in the area of their religious observances that Israel is displeasing to God. As is true of nominal Christianity today, there were those in that day who felt that certain rituals were all that was needed to please God. Consequently, to don themselves in sackcloth and cover themselves with ashes as a symbol of dedication and repentance was considered an adequate expression of righteousness, but God would have none of it.

The condemnation expressed by Isaiah is not with the acts themselves nor with ritualism in general but with the attitude of the participants. These people were worshipping with their lips, but their hearts were not in it. While saying pious words and doing religious things, they continued in their dishonest business practices, selfish associations, and social indifference.

True fasting (58:6-7). God now tells his people what he is expecting of them. Having been exiles, they should have desired equality for all people, and having been delivered by God, they should have shared what they had with the rest of God's people. Such was not the case. Thus, they are told to throw off the bondage of their sin and seek freedom and good for their fellow man. Specifically, they are to feed the hungry, house the homeless, and clothe the naked. They cannot, and must not, hide their faces and neglect their responsibility to those around them. There is no conflict between our emphasis on evangelism and a social ministry. It is not a question of either/or, but of both/and.

Promised reward (58:8-11). The promises of God in the days of their exile were conditional, and this continues to be the case. The "then" of verse eight tells when they may expect these blessings. Four specific promises are given. The light of God's love shall wipe away the gloom from their lives; they will be filled with new life and vitality, their righteousness will serve as a shield of protection with God as their rear guard, and their prayers shall be answered.

The conditional nature of these blessings is stressed as both the demands and the promises are now repeated. They are not to be guilty of

oppression, must not show scorn by pointing their finger, or speak insincerely. When they have demonstrated their right relationship to God by a right relationship to man, their lives shall be filled continually.

Just as Jehovah will hear their prayers whenever they cry out to him, so will he be with them every moment of the day. His promise to satisfy their soul in drought suggests here as in other places that being a child of God or a Christian does not remove all of the troubles from our lives. Instead, one is given the faith, strength, and courage to withstand whatever life may present to us. With divine help, our faithfulness, our righteousness, and our joy can be and should be consistent. Like a watered garden, we are not dependent upon the outside circumstances of life to determine what kind of person we will be or what happiness we will know.

The chapter that follows gives an explanation as to why they have not yet received these rewards. God can still hear their prayers and he does have the power to save. It is their iniquities that have separated them from their God. He will keep his end of the covenant when they repent of their lying, injustice, and transgression and protect them from their enemies. Once again, they are given this assurance and reminded that he will keep his word forever.

Responding to Jesus

By Gerald P. Buckley, pastor, Parkway, Natchez
Mark 10:46 - 11:19

During the next five weeks, we will examine some teachings of Jesus en-route to and during his last days in Jerusalem. This series begins with the healing of a blind man in Jericho, continues with the triumphal entry, and concludes with the prayer in Gethsemane.

The people Jesus encountered responded in three different ways: shallow enthusiasm, outright rejection, and confident faith. These responses are the same kind that people make today.

I. The healing of Bartimaeus (Mark 10:46-52)

Jesus and his disciples were on their way to Jerusalem. They passed through Jericho, which was 15 miles northeast of their destination. A blind beggar named Bartimaeus was sitting by the road. Jesus and a large crowd were leaving Jericho, along this road. When Bartimaeus heard that Jesus of Nazareth was near, he began to shout and to ask Jesus to have mercy on him. The crowd tried to silence this blind man. However, he continued to call even louder. Jesus heard his cry, and he asked that the man be told to come to him. Bartimaeus threw off his cloak, jumped up, and went to Jesus. Jesus brought sight to those blind eyes, and Bartimaeus followed Jesus on the road.

It is tremendously impressive to see Jesus turn his attention from the many to one. Jesus had a sensitive ear and eye for those in need. He did not let a crowd prevent him from seeing the individual. It is so easy to get caught up with size, and fail to see individual needs. This brief, dramatic narrative comes with a great message to a generation which thinks and acts so largely in terms of size and numbers.

The individual easily gets lost, particularly when he sits, as Bartimaeus did, on the lowest rung of the social ladder. Southern Baptists face a danger at this point. We now number over 14,000,000. Our danger is that we get so caught up in size and intoxicated with big projects that we forget to minister to individuals. It is as we minister to the needs of individuals that we really catch the spirit of Christ. Some who dream of doing big projects for the kingdom of God would do well to look at the needs of people in their own back yard.

The crowd rebuked Bartimaeus, and told him to be silent. It was a cold thing to do. Crowds can do heartless and cruel things. The interruption annoyed them. They were interested in Jesus. That was the big excitement, the focus of attention. This beggar was unimportant; his eager thrusting of his insignificant self into the center of the stage was a nuisance. They met it with cold indifference, and the command to be quiet. Their rebuke has echoed through the years. The crowd at Jericho chided the beggar for bringing his trouble to Jesus. We should take stock of our own feelings. Are we easily annoyed today by those in need? Do we attempt to silence the poor, the unemployed, the hungry, the victims of child abuse, the victims of drugs and alcohol? The cry of need often interrupts our schedule. May our hearts

be ever open and warm toward the needs of others.

The scripture informs us that Jesus stopped. He stopped and gave the whole of his attention to a blind beggar. His stopping said clearly, "You count."

The art of stopping is a high art. We are so prone to be in busy motion. We have a schedule to keep. It is not easy to stop. Jesus never healed anybody on the run. "Stopping" is a necessary part of any genuine ministry to people. The disciple is not above his master. We must learn when to stop and give attention to the person with a need.

There comes a moment for every person when he must ignore others. They urge him to do this or that, but deep within he feels moved to take different action. The crowd told Bartimaeus to keep quiet. But he refused to be silenced. There are times we had better ignore the advice of the crowd. A person must have a measure of determination if he is to live a meaningful life.

II. The cleansing of the temple (Mark 11:15-18)

Proceeding on to Jerusalem, Jesus went into the temple area. There he found that what had been started as a service to the worshipers had become a vicious racket. People coming to the temple from a distance found it difficult to bring their sacrificial animals and birds, so they were provided for them. However, this service soon became a means of extortion. Exorbitant prices were charged. Rates of exchange in coins were also high. The Sadducees were in charge of this service. Much of the profit went into their pockets. For greedy gain they had turned the house of God into a bazaar.

So in righteous indignation Jesus drove out those who sold and bought in the temple. God's house is to be used as a place of prayer and worship for all people. The establishment responded to Jesus by joining forces to destroy him.

Bible Book

"God protects Jerusalem"

By Bill Causey, pastor, Parkway, Jackson
II Kings 18 and 19

The northern kingdom had now fallen to the Assyrian King and the attention of the Bible is turned to the southern kingdom of Judah. Hezekiah had become king and "did right in the sight of God." (V. 3) He broke down every idol and eliminated the places of idol worship.

As an example of his devotion to God, he even broke in pieces the bronze serpent which Moses had made (v. 4). Instead of being the mere artifact which it was, a piece of bronze (Nehushtan), it had become an object of veneration and worship as though it were a god itself.

Hezekiah therefore established himself as a king who was deeply and personally dedicated to the Lord. Judah under his leadership had also overcome the Philistines (v. 8). Assyria continued its effort at conquest however, and with Israel exiled, came against Judah with some success (v. 13).

The only time that Hezekiah wavered was in paying tribute (vss. 14-16), to get the king (Sennacherib) to withdraw.

I. Defiance of the living God (18:18-37). Representatives of the Assyrian king brought threat against Jerusalem and arrogantly expressed their intention to destroy it. In the most blasphemous terms they bragged upon their previous conquests and the failure of other people and their idol-god's to stand against the

power of their army. The threat was calculated to cause surrender and intimidate both king and people. And most importantly, to defy Jerusalem's God, the Lord himself.

Hezekiah then sought the counsel of Isaiah the prophet who called for resistance (19:1-7) and gave encouragement from God. God would use as small a thing as a rumor to effect the beginnings of King Sennacherib's ultimate defeat back in his own land (v. 7).

Then a second time Rabshakeh (the Assyrian representative) attempted to get Jerusalem to surrender (8-13).

II. Dependence upon the living God (19:14-34). The godly king Hezekiah took himself and the Assyrian demands, in the form of a letter, to the temple. There, in prayer, the whole matter is laid before the Lord. How profoundly moving is the recorded prayer of this king humbling himself in the presence of God. And God responded through the words of the prophet Isaiah with a foundational truth of heartfelt prayer—"I have heard you" (v. 20b).

God's response to Assyria includes four important points: you have arrogantly blasphemed "the Holy One of Israel;" (vss. 21-24) your previous victories were because God intended it (vss. 25-26); I know all about you including your raging against me

(vss. 27-28a); and I will put a hook in your nose and a bridle in your mouth and turn you around and send you home (28b).

God's proof to Jerusalem was the assurance that three years from now they would gather a bountiful harvest from their own fields. In the two years in between God would provide enough to eat from the volunteer growth in their fields (29). The people also, would be like that wheat and be firmly rooted in Judah (30) as an act of God. The conclusive announcement was (vss. 32-34) that Assyria would not even "shoot an arrow" but would go back home the way they came and it would be a work of God.

III. Dependability of the living God (19:35-37). Overnight the Assyrian army was destroyed. There was no way it could have happened BUT IT DID! Think of it! The surrounding territories all over that part of the world were under Assyrian domination. Jerusalem, a single city, holding to the promise of God and without other resources of consequence, saw the enemy defeated. It was an act of God! Overnight 185,000 enemy soldiers were dead and not a "shot" had been fired. The character of God is the hope of the world. It is to be trusted.

And as God predicted, Sennacherib returned home and was assassinated, of all things, in the house of "his" god, Nisroch (v. 37).

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